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ADDRESSES

DELIVERED AT THE

INAUGURATION

OF

THE REV. JOHN GORDON, D. D.,

AS

President of Howard University.



WASHINGTON, DISTRICT OF COLUMBIA,

Wednesday, March the Thirtieth,

NINETEEN HUNDRED AND FOUR.



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Afternoon Addresses.

The exercises of the afternoon opened in the Andrew Rankin Memorial Chapel on the University Campus at 2.30 p. m., the Rev. Teunis S. Hamlin, D. D., President of the Board of Trustees, in the Chair. After prayer by the Rev. Francis J. Grimke, D. D., the following addresses were delivered:

Dean Isaac Clark, D. D.

Dean Isaac Clark, D. D., for the Theological Department, said: It was November 17, 1866—Monthly Concert night of the First Congregational Church in Washington, D. C. The leader of the meeting was Rev. Dr. C. B. Boynton, pastor of the church. The theme of the evening was the duty of the country and of the church to the Freedmen lately made free by the Lincoln proclamation. Mr. Henry A. Brewster spoke of a great missionary society, like the American Board, as the need of the day for the evangelization of those who had lately been freed. Rev. Benjamin F. Morris, then in Government service, told of the surprise and delight with which he had listened that afternoon to an examination in theological studies of a half dozen colored young men—students in what was then known as Wayland Institute, a school having only a single teacher. In closing his remarks he expressed the wish that the day would come when a theological school would be established by the Congregational Church in Washington, D. C. To this Rev. D. B. Nichols responded with instant interest and springing faith, “Why not now?” This was the good seed sown in good ground which sprang up, and has borne fruit an hundred fold in the multiplied departments and manifold and beneficent activities of Howard University.

On the following Thursday a conference was held and a committee was appointed to prepare a plan of action. A week later a plan was presented recommending the opening of a night school to begin with, and that three chairs of instruction be established—one on Evidences of Christianity and Biblical Interpretation, a second on Biblical History and Geography, and a third on Anatomy and Phisiology in their special relations to Hygiene. The plan

was adopted and Rev. E. W. Robinson was appointed to the first chair, Rev. D. B. Nichols to the second, and Dr. Silas Loomis to the third.

So began the school which was to be called a Theological Institute, the aim of which was the education of colored youth for the ministry. Other conferences followed and other counsellors were called in, with the result that the original plan was enlarged until it included a Theological Department, a Normal Department, a Medical Department, a Law Department, a Collegiate Department, an Agricultural Department, and a Preparatory Department. Thus enlarged in plan, and under the name of "The Howard University," the institution was incorporated by Act of Congress in March, 1867.

But the Theological Department, first in the thoughts of the founders, was last in formal organization, though as early as December, 1867, arrangement was made to give instruction to students in the academical courses who had the ministry in view, in Biblical Interpretation and Evidences of Revelation. Not till October, 1871, was a regular and full theological course provided. The Theological Department is now nearing the end of its thirty-third year of life and labor.

What has the Department stood for through these years?

First. Not for denominationalism. The students have always been of many denominations, and the faculty never all of one denomination. And yet it has not stood for disloyalty to denominations, but for the larger loyalty to Christ, which takes denominations up into a happy fellowship and a helpful co-operation.

Second. Let it be confessed that the Department has not stood for highest scholarships and this of necessity, for, as a rule, those who have come to the Department have come without the scholarship which a college course might give them—many of them without the attainments of a preparatory course. So coming in they could not go out accomplished scholars.

Third. It has not stood for scholarship alone and this of choice. Scholarship alone, however full and accurate, is no sure pledge of success in the ministry. Some fine scholars have been poor preachers, and poorer pastors. Consecration is as important as erudition. A rude sword in the hand of a determined patriot is more effective than a Damascus blade in the hand of an indifferent citizen. Still it is well to temper and sharpen the rude sword. With knowledge, consecration becomes the more effective.

Fourth. So believing, the Department has stood for opportunity and help to recognized preachers and chosen pastors, who have felt their need of a better equipment for service and have been eager to use the chance and advantage put within their

reach. Many such, after full or partial courses of study, have gone forth to be better teachers and safer leaders of their people.

Fifth. More generally the Department has stood for the practicable with a push toward the ideal. It has stood for what is practicable in that it has begun with students where they were in attainment and has kept in view the fields where they were to be in service. Education is a relative thing. Relatively, one may be well or poorly educated. It depends upon where he is and with whom he is brought into comparison. In the Black Belt one may be a well educated man; in Boston, a poorly educated man. Place and comparison make the difference. Keeping in mind the relativity of education, the Department has always stood for an educated ministry. It has stood for higher education—higher in the attainments actually made by the students, higher still in the ideals, plans, and purposes formed to be worked out in after years; always for an education higher than that of the people they were to serve and fitting them for natural and wise leadership in things moral and religious.

The Department has stood for the practicable in its special aim and method. Specialization in education is the order of the day. Not general acquisition and discipline, but special knowledge and training are sought. Not the soul's possibilities of large development and culture, but the world's demand upon the soul for effective service—that is the key to the present system of education. Men are to be taught and drilled to do something, and to do that something well. One who is not an accomplished scholar may be a good specialist. The work of the minister is a special work. Special training may fit him for it. The Department has stood for special training for special work. So doing it has stood for an ethical Christianity which holds men to the faithful doing of the duties of this life while rejoicing in the hope of a better life to come. It has stood for character as even better than learning and an element of more lasting and beneficent power. It has stood for a scriptural religion, believing that the scriptures give us an authoritative revelation of God, and that accuracy, facility, and loving eagerness in getting at, getting out and giving out the meaning of God's word are the best means to that best end—the winning of men to Christ and the training of them up in Christ. It has stood for study and drill along many lines, but all converging upon this result—power to save souls—we are not afraid of the old-time phrase—power to save souls, and to extend the Kingdom of Heaven on the earth.

Standing for the practicable, we believe that the Department has in good measure achieved the practical. It has taught and trained men, and sent them out to be the leaders of their people

—leaders of their people in that they are ahead of them, yet not so far ahead as to snap the cords of love and sympathy without which there can be no effective leadership. If conceit of knowledge and sense of superiority take the place of humility of spirit and longing to help and bless others, then the educated minister becomes the useless minister.

The Department has given impulse and direction to good natural powers and sent out men to carry forward their own education, until their ability and worth have been recognized and honored by promotion to places of responsibility and distinction. More than 200 have been graduated from the Department and have done good service in this and in other lands. A large number—how many I can not say—have received instruction for longer or shorter periods and have gone forth not taking diploma or certificate, yet themselves the better living epistles to be read of their fellow-men. At present in day and evening classes 75 are receiving instruction. The evening class of recent date was organized in response to an earnest desire of young men, engaged in work through the day, to pursue a course of study which would fit them for more effective service in and for the churches. I have said that the Department has stood for the practicable and for a push toward the ideal. It has stood for the latter, not by exclusion of all but the brightest and best taught, but by raising the conditions of eligibility to graduation and by raising still higher the conditions of actual graduation to be attested by diploma or certificate. It has sought to send out better and better young men to the churches that it might receive better and better young men from the churches. "Like people like priests." It is for the churches to set the standard of acceptable ministerial service. In church, as well as in business, demand and supply will answer to each other.

That our graduates are loyal to Howard is evidenced by an active Alumni Association maintained for a long period, and in recent years having its annual reunions and banquets, something which, I believe, is peculiar to this Department.

What are our present needs? First, closer identification with the University carrying with it duty on the one hand and provision on the other; second, larger endowment with reference to better equipment and better service in the future; third, young men who feel that the best talents and attainments are only a fitting tribute to Him who has redeemed them and who offers to them the supreme honor of being co-workers with Him in building up the Kingdom of Heaven on Earth.

What our joy and hope? With grateful memories of those who have labored here in the past, with thankfulness to Him who is above all and whose favor has been the sunshine of the institution in by-gone years, we turn with glad expectancy to our new President, whose zeal will prompt, whose wisdom will plan, and whose strength will be given for the uplift and advancement of the University in all its interests and in all its Departments.

Dean Robert Reyburn, M. D.

Dean Robert Reyburn, M. D., for the Medical Department, said:

The Medical Department of Howard University, like all the other Departments of the University, has been an outgrowth of our great Civil War.

During the closing years of this gigantic struggle, from 1861-1865, immense numbers of the colored people, who had so recently been emancipated from slavery, fled for refuge to the Union lines.

This was especially the case on the frontiers of lines occupied by the Union Armies. All along the great Mississippi Valley and in the Southern States, wherever the Union Armies penetrated vast numbers of these people aggregated.

The condition of these people was pitiful in the extreme. Unaccustomed to care for themselves, and ignorant of the simplest means of caring for the health of themselves and their children, diseases of all kinds were rife among them and threatened their extermination.

The sympathies of General Grant, at that time in command of all the Union Armies, were awakened to their dreadful condition, and during the closing years of the war he called to take charge of caring for the spiritual, moral, and temporal welfare of these people, Gen. John Eaton, whom you all know and love so well.

After the close of the war, in 1866, the Freedmen's Bureau was organized and placed in charge of Gen. O. O. Howard, the patriot and philanthropist. The Freedmen's Bureau aided very greatly in the uplifting of the colored people of the South, but finally closed its operations in 1872.

The one who now addresses you was on duty in the Medical Department of the Freedmen's Bureau from its organization to its closure, and from 1867 to 1872 was its chief medical officer.

During the latter years of the Bureau's existence his chief

duty was the closing up of the various Bureau Hospitals, and the turning of them over to the various Southern States as fast as they became reconstructed and assumed the functions of Civil Government.

In most cases this was done by donating to the various Southern States the hospitals as they stood, with all their appliances for caring for the sick, on the condition that they would in the future care for the patients who were inmates of the hospitals. This was done successfully in all cases except in the cities of Richmond, Va., and Washington, D. C. Both of these cities declared their inability to care for the large number of patients on their hands, and to provide for them.

Freedmen's Hospital, Washington, D. C., was built in 1868 for their reception. The operations of the Medical Department of the Freedmen's Bureau were on a much more extended scale than is generally supposed. During the years 1866-1868 there were in operation 56 Bureau hospitals and 48 Bureau dispensaries. One hundred and thirty-eight physicians were employed by the Bureaus, who visited the sick, not only at the hospitals, but at the camps and settlements where they had been assembled by the results of the war. The total number of patients (freed people) under treatment from 1865 to June 30, 1872, was 430,466.

On March 2, 1867, Howard University received its charter, and for the first time in the history of the United States a university was organized which opened its doors to all who applied for admission, without regard to sex, color, or race.

The Freedmen's Hospital referred to as having been built in Washington, D. C., in 1868 was the foundation stone on which the Medical Department of the University was built.

The Medical Department of any university that has not a hospital at its command is utterly helpless, for it must be obvious that it is impossible to perfectly instruct students in the science of medicine unless they can see patients afflicted with the various diseases and can also witness their proper treatment.

The Medical Department of Howard University was organized in 1868, and the lectures have been continuously given during the past thirty-six years.

The first class of medical students, 1868-69, numbered eight, and I well remember one snowy and stormy night, that only one member of the class was present to listen to our instructions. There were four of the medical professors, however, and we each filed in and inflicted our lecture of an hour upon that unfortunate student.

We commenced with the Medical and Pharmaceutical Depart-

ments; in 1881, the Dental College was added, and in 1893 the Training School for Nurses was organized.

It should not be forgotten that the term of instruction has of late years progressively been lengthened. At this time in the Medical Department four annual terms of seven months each are required for graduation by all students in medicine and dentistry.

The Medical Faculty, at the beginning of the present session, 1903-04, believed it would be for the best interests of the University to change the tuition from the night hours to day instruction. Accordingly the freshman class of this year will receive their lectures and practical work during the day. Each succeeding year will add one more class in day work until the entire course becomes a day course.

In the recent change of the Medical Department from night to day school it was feared that the number of students would be greatly diminished, but it has not had that effect, as the enrollment of 110 new students this year shows.

It might not be amiss to state that since the opening of the Medical Department in 1868 to the present time there have been 863 graduates, about 500 of whom have been colored. These graduates have come from the three Americas, Europe, Asia, and Africa, as well as the islands of the sea; hence they may be said to be scattered all over the world.

Our graduates everywhere are doing well, and in order to show how they stand in this District I wish to mention the following fact: An examination recently took place for the position of inspector for the colored schools, and the following persons were appointed, as result of the report of the Civil Service Commission: Doctors, J. W. Mitchell, W. J. Bush, and U. J. Daniels; and Dr. I. H. Lamb, the only woman appointed as inspector in the white schools of the District of Columbia, all graduates of Howard University Medical Department.

The outlook of the Medical Department is very bright. With its magnificent hospital, soon to be erected, the enlargement of the curricula of the Medical, Dental, and Pharmaceutic Colleges, there is no reason why it should not be one of the best medical colleges in the world.

Dean B. F. Leighton, LL. D.

Dean B. F. Leighton, LL.D., for the Law Department said:

Mr. President, Ladies and Gentlemen:—The Law Department of Howard University was organized in the fall of 1868, but did not open for students until January 6, 1869. John M. Langston, Esq., was its first dean. The Hon. A. G. Riddle was associated with him as a lecturer and professor. The term opened with 6 students, and numbered 22 at its close. In the following year, Henry D. Bean, Esq., was added to the faculty. The students of that year numbered 46.

When the school organized, and for a number of years thereafter, it held its sessions in the law rooms of the main building of the University. This was found to be inconvenient to faculty and students, and rooms were secured in the building occupied by the Second National Bank on Seventh street, where the school held its sessions for a number of years. It then moved to a hall in the Lincoln Hall, at the corner of Ninth and D streets, where it remained until the building was destroyed by fire in 1887, when the University purchased its present law building on Fifth street, opposite the City Hall.

Professor Langston remained with the school until the close of the school year of 1874. The years following 1870 were years of embarrassment for the University, in which the Law Department suffered more than the other departments of the University. At times the school was suspended, or had a nominal existence, or languished under a single professor, with eight or ten students. This state of things continued until the close of the school year of 1880-81. I was appointed dean of the Department that year, and had associated with me, Hon. A. A. Birney, as lecturer and professor. The curriculum covered a period of two years, and there were 7 students in all the classes, 5 of whom graduated at the commencement of that school year. Since that time, the student-body has gradually increased, till last year it numbered 90, and this year 88 students are enrolled. The faculty has been in-

creased from time to time till there are now 7 professors, besides occasional lecturers on special subjects. The curriculum has been increased from two to three years, and the courses of study are similar to that of the other law schools in the city.

Congress has for a number of years appropriated a small sum of money with which to purchase law books for the use of the Department; this money has been expended in purchasing carefully selected modern text-books and reports. There have been several donations of valuable law books from private individuals. The school has now a good working law library, sufficient in size and variety for its present needs. The library should be kept up, as is now being done, by the purchase annually of such current reports as are needed to keep the sets of reports now owned by the University up to date, and by purchasing important text-books as they are published from time to time.

The school is in great need of an additional lecture hall; there are now two classes in session at the same time, every evening through the week days of the school year.

One of these classes meets in the library room. The floor space of this room is inadequate to accommodate the students usually in attendance. This space has been encroached upon by book-cases and tables, for the convenience of students using the library. Another suitable lecture hall might be obtained by building another story to the present lecture hall. Either this or another building will be a necessity in the near future.

No effort has been made in the past quarter of a century to bring students to the school; such growth as has been made has been brought about by the normal development of the class from which our students are largely drawn, and by the good words spoken for the school by the graduates scattered in different parts of the country. The numbers could be greatly increased by a judicious expenditure of printer's ink, if that were thought desirable. The practice of the law has so many attractions for the youth of our country that little effort is required to bring students to the school in such numbers as are amply sufficient for the public needs.

All but four of the Presidents of the United States have been men educated for the bar. Two-thirds of the law-making bodies, national and State, are drawn from the same profession. The administration of the law has been, and is, and must of necessity continue to be, wholly in their hands. The great charters establishing and securing our liberties have been written almost entirely by lawyers.

The profession of the law is a republic in which the subjects are all equal; in which the prizes are only for the industrious,

for the honest, and for the capable; in which social position or money count for nothing; in which, more than in any other occupation, a man's standing is what he makes it, and what he himself is. Is it any wonder, then, that the youth of our country seek a career at the bar in redundancy of numbers? Not all who are in the schools expect to engage actively in the profession of the law; many seek a legal education for the mental training, and for the practical benefit attained by some knowledge of the law. No other course of study is better adapted to qualify one for an active business career than that of the law. Some knowledge of contracts, of the domestic relations, of civil rights and injuries, and, above all, some knowledge of our civil institutions, our rights of person and property, and how secured to us, are important to every citizen, in whatever avocation of life he may be.

Mr. President, I congratulate you on the splendid opportunity afforded to you for doing good—for scattering among our people the seeds of civil and religious liberty for the strengthening of the foundations of our country.

Dean F. W. Fairfield, D. D.

Dean F. W. Fairfield, D. D., for the Academic Departments, said:

Mr. President, Ladies and Gentlemen:—When I saw the programme accompanying the invitations to the inaugural ceremonies, and observed the list of distinguished personages assigned to this afternoon, I was reminded of a story which I used to hear when I was a boy. A parishioner, so the story ran, came to his pastor on one occasion with the request that he might change his seat at church. When the reason was asked for, the man hesitated, but finally said: "I sit at the back of the church, and up in front there are three old maids with their mouths wide open and they get all the best of the sermon, and by the time it comes to me it is plaguy poor stuff!"

Do not look too closely for the application of this story: Neither parables nor stories should be made to "go on all fours." Even the after-dinner stories of distinguished Senators will not always bear too minute inspection as to their relevancy. Do you wonder, however, that when I expected to be preceded by Commissioner Harris, President Crogman, President Gilman, and President Needham, it occurred to me that all that would remain for me to do would be to rise, make my bow and sit down again?

I have the honor to represent the four Academic faculties—the College of Arts and Sciences, the Teachers' College, the Commercial Department, and the Preparatory Department. It is obviously impossible for me, in the time allotted, to give a history of the origin and growth of the several Departments. I prefer to deal with present conditions. The College of Arts and Sciences, having recently adopted the so-called "Group System," offers four years of thorough training, with or without the classic languages, leading to the degree of Bachelor of Arts. The Teachers' College has courses of two years and four years, respectively, affording, with its practice school, ample preparation for teaching in grade and secondary schools. The four-years

course leads to the degree of Bachelor of Philosophy. The Commercial Department, recently organized, proposes to fit its students, graduates from secondary schools, by a three-years course of study, for the successful pursuit of business and the practical affairs of life. The Preparatory Department, the secondary school of the University, has courses of four years, which fit for the higher departments. Graduates have gone from it to some of the best colleges in the country. The University is prepared to take a boy into the practice school at five years of age and give him, in its Academic Departments, fourteen, fifteen, or sixteen years of instruction. If professional courses be added he can spend eighteen, nineteen, or twenty years under its fostering care.

On this auspicious occasion, when the honored gentleman is being formally inducted into the office, the duties which he has performed so ably and successfully for many months, among the many things on which the Academic faculties felicitate themselves, two stand out conspicuously. The one is of very great importance; the other, of transcendent importance. We congratulate the Board of Trustees, because they have called to the Presidency a man of experience, not alone in affairs, not merely in the pastoral office, but a man of academic experience and training; a man to whom educational propositions can be presented, with the confident expectation that he will receive them appreciatively, and decide upon them with wisdom. It goes without saying, that this is an extremely valuable attribute of a university president; but boards of trustees have not always had the wisdom to make such a selection.

But more important still to us is the firm belief that President Gordon sympathizes most heartily with that for which Howard University has stood in the past, stands to-day, and, God grant it! shall always stand—*educational opportunity*. We have no quarrel with industrial education. Not every boy or girl, of any class or condition, should seek a college training. But we *have* a quarrel, and shall always have a quarrel, with those who would *limit* educational opportunity to industrial training. The constituency to which the open doors of Howard University have appealed most strongly in the past, and to which they will probably appeal most strongly in the future, needs leaders; not one great leader alone, nor half a dozen, but leaders in every State, in every city, in every hamlet. Shall these be “blind leaders of the blind?” or shall the leadership be sane and conservative? I know of nothing which will secure such leadership, save education of mind and heart. And this education must be offered alike to all who are prepared to receive it.

In behalf of the Academic faculties, allow me to repeat their congratulations on the accession of President Gordon. I have spoken earnestly, because I have spoken from the very depths of my convictions; and, however brief and imperfect the utterance has been, I trust that the verdict will not quite be that which not infrequently has been rendered on similar occasions: "He had nothing to say—*and he said it.*"

President Crogman, of Clark University.

President Crogman, of Clark University, Atlanta, Ga., said:

I bring you to-day most hearty greetings from the far South, from Georgia, the Empire State of the South, from Atlanta, the Gate City of the South, the city of large ambitions, the city of colleges and schools. Clark University sends to Howard University her warmest congratulations and good wishes. Nor need I assure you that we have in you, as in all institutions of a similar character, a deep and an abiding interest, such an interest as one division of an army would naturally and reasonably have in the welfare of another; for you and we are representatives of a common cause, we are engaged in a common work, a work of transcendent importance, a work that is to determine in large measure what one-seventh of this country's population shall be, and what shall be its relations to the other six-sevenths. That this is still the burning question before the American public, the question that will not down, the question that, like Aaron's serpent, swallows up all the rest, is, alas; only too apparent. Pulpit, press, and platform, learned societies, legislative bodies, and, worst of all, the mere political adventurer, the man of crude tastes and brutal instincts, who, in the language of Coleridge, would "handle a truth he was required to receive as he would handle an ox he was required to purchase," can find no subject so fascinating, so tempting for discussion. As a consequence, we are kept forever in the public eye, and the country forever in a state of unrest.

That some good may indirectly result from this continued agitation I am not fully prepared to deny. Yet very much of it reminds me of that fable in Aesop in which a boy is represented as having fallen into the river, and on the point of drowning when a man appears on the scene, to whom the boy cried lustily for help. The man, however, began to administer a lecture to the boy, and to rebuke him for his recklessness and indiscretion in approraching too near the water. "But," cried the little fellow,

"help me first, and you may reprove me afterward." Evidently service has always been regarded as of more value than mere talk. Fortunately for us and for the whole country, during the last forty years while some have been speculating and theorizing with reference to the capabilities of the Negro, while they have been zealously seeking exact knowledge with reference to the capacity of his cranium and the weight of his brain, others, perhaps a smaller, certainly a less pretentious class, have been using their best endeavor to furnish us needed help and stimulus, and to draw us, as it were, out of the deep and dark waters into which, however, we had not fallen by any recklessness or indiscretion of our own, but into which we had been ruthlessly thrown by the inordinate greed of our fellow men.

This school planted here at the capital of the nation, a significant fact, is a mute but tangible expression of Christian faith and sympathy and love. It was founded, as I understand, very largely through the efforts and endeavors of a Christian soldier, who, wherever he is, and may he be happy wherever he is, is wearing an empty sleeve, at once an evidence of valor and a sad reminder of those cruel days that tried men's souls and mutilated their bodies. Nothing in the remarkable career of General Howard will reflect such lasting glory upon his name as the fact that after perilling his life for the preservation of the Union and the freedom of a race, he so early turned his thought and energies toward providing the means by which that race might be led forth into the enjoyment of a still larger liberty, and made loyal and useful citizens of a still more glorious Union.

But I am reminded just here that we are living not in the middle of the nineteenth, but in the beginning of the twentieth century. Forty years have brought about changes. It would be strange, if they had not. Some are now seriously questioning the wisdom of a college training for one class of American citizens. They claim that it utterly unfits them for their proper sphere in life. They insist that they should be taught only the merest handicrafts. Not very long ago the president of a reputable college, a man with the inherited intelligence of centuries, declared himself opposed to the technical training of Negroes in the useful and industrial arts, as that, he averred, would bring them into dangerous competition with white artisans. And so we have to-day, fortunately or unfortunately, the strange, the very strange spectacle, of two systems of education arrayed one against the other, the so-called higher and the so-called industrial. I will be frank enough to admit in this august presence that I have never been able to determine with any degree of satisfaction to myself just what is high and what is low in education.

These distinctions must surely be relative rather than absolute. Sometimes when I have stood in a kindergarten, and watched an efficient, up-to-date teacher sowing by new methods the precious seed of knowledge in the virgin soil of those young minds, I have felt that there I was in the presence of the higher education. Certainly it is higher compared with the instruction given when I was a child. With reference, then, to the high and low in education, I am inclined to the view expressed by Cicero over two thousand years ago, namely, that "all the arts appertaining to civilized life are united by a kind of common bond, and are connected as it were, by a certain relationship."

As to industrial education, I, of course, believe in that. I believe in it as much as he who believes in it most. I object, however, to the special and sweeping emphasis placed to-day on the word "industrial;" for I think that the man who during the week digs at Greek roots and sweats over commentaries to prepare a good sermon for the Sabbath is an *industrious* man. Nevertheless, I believe in industrial education. I could wish that we had a Hampton or a Tuskegee in every Southern State, and, if I could have my way, I would make at least that part of education compulsory. There should be no idlers strolling the streets and highways that could be converted into self-supporting and useful citizens. I am happy to say that we have some manual training at Clark University, and have had more or less since 1880, and while we are not a trade school, but emphasize the college work and hold up college ideals, yet we have furnished many instructors for the purely trade schools of the south. A young man trained in our schools—poor fellow, he died last spring—was for nine years, or up to the time of his death, foreman of blacksmithing at Tuskegee. The present foreman of the painting department at Tuskegee, a man who has been long in the service of that institution, received his training with us, while the present matron of the boarding hall at Tuskegee, admitted to be the most efficient they ever had, a woman that has held her position for many years, was furnished to Tuskegee by Clark University. From these citations and others that might be made you will readily see that we at Clark do not only believe in manual training, but that the training given by us must have been thorough; for our students have gone out into the world workmen that need not to be ashamed.

Yet we would have it distinctly understood that we cherish college ideals, and are endeavoring to realize them. We believe in manual training as a *part* of every man's education. We do not, however, agree with extremists who would reduce man to a crude piece of mechanism. We do not agree with the recently

elected principal of a trade school, who announced the policy of his school to be a "bread and butter policy," and added that "it is of infinitely greater importance for a man to be able to earn his bread than to be able to measure the distance from the earth to the sun." To this we would reply both yes and no. It depends altogether upon what sort of man he is. Yes; if he is a man made to live by bread alone. But we are assured by the highest authority that man was not made to live by bread alone. Certainly we have known, and do know many of that sort, and for these we plead. Nay, I submit still further that any Negro who could to-day measure with accuracy the distance from the earth to the sun would do more to lift the whole race in the estimation of the civilized world than the achievements of ten thousand ordinary bread winners. The capabilities of a race are measured not by its mass, but by the achievements of its individuals. Who can think of the English-speaking race without thinking of Shakespeare, Bacon, Newton, Milton, Burke, Chatham, Gladstone, Tennyson, Browning? We believe, then, in the higher, nay, in the highest education for every human soul who desires it and is capable of taking it. For who has a right to limit the aspirations of the mind or set bounds to that which God has created for indefinite expansion?

"The office of the scholar," says Emerson, "is to cheer, to raise, and to guide men by showing them facts amidst appearances." Was there ever a people who needed more to be cheered, to be raised, and especially to be guided by showing them facts amidst appearances—was there ever a people, I say, who needed such service more than the Negro people of this country to-day? Where now, I ask, shall they look for leaders to render such service, where shall they look for the scholars of the race, if not to institutions of this kind? In spite of sneer and criticism and cant, it would be difficult to overestimate the influence for good of the men and women sent into the field within the last forty years by these schools. Just three weeks ago I sat down to supper in Atlanta with fourteen Negro college graduates. Several more were expected who did not come. At that table Harvard was represented by two, Yale by one, Brown by one, Boston University by one, the University of Cincinnati and the University of Pennsylvania each by one. The others were about evenly divided between Fisk and Atlanta. And all these men are regularly employed, holding responsible positions as professors in the schools, pastors, physicians, and in Government service.

About seven years ago while travelling in the Southern and Southwestern States in the interest of the Cotton States and International Exposition, I visited nineteen cities, my farthest point

south being San Antonio, Tex. In every one of these cities I found college-trained Negroes usefully employed, and invariably wielding the dominant influence in the community. They are sought for and consulted on important matters, not only by people of their own race, but sometimes by people of the other race. There was never a grosser slander uttered than that which in recent years has represented the college-trained Negro as a loafer on the streets, hands in pocket, and nothing to do. The South will never know how much she owes to her educated Negroes. They are conservative forces in their several communities. Schooled into patience and self-control through long years of study and self-denial, they have gone forth to impress the same upon the less enlightened and, consequently, more excitable, of the race. Their example has been both salutary and inspiring.

Some years ago complaint was made, even by the friends of the Negro, that he was too easily satisfied, that the mere smattering of an education was all he cared to have. There has been a notable change in this respect. Never were so many Negro students found in the colleges of the country as are found to-day. Never were so many found pursuing post-graduate courses in the older and larger institutions of the North. Nay, some have even the ambition to drink at the fount of German learning. Hence they are found now at Berlin and Leipsic. Matthew Arnold in some one of his poems has said, substantially, "He who hath found himself hath lost his misery." It is a great day for a young man when he finds himself. It is a great day for any man when he finds himself, when he turns his eyes inward and discovers the possibilities and the energies latent within him. The colleges of this country have been helping the Negro to find himself, his better self. They have broadened his thought, enlarged his vision, inspired his heart, and given him an impetus towards all that is noblest and best in the world's civilization.

best preparation for study and gives the best opportunities to the student for acquiring useful knowledge, and gives him that intellectual grip and poise that enables him at all times to use to the best advantages his intellectual powers, is serving to the largest degree the students who come to it, and the community and the nation in which it lives.

There are special lines of university study that can be carried on with special advantage at the national capital, and while every institution of learning must follow out its system of instruction as best it can in all necessary lines, yet in these days of specialization even the university must specialize. The communities in which commercial and industrial activities exist and are carried to the highest degree of perfection offer to the student special advantages for study. Here at the national capital all questions pertaining to State building, the science of government, the social questions which determine in large degree our national life, all the problems which are involved in our complex form of government, the questions which arise and must be settled on account of the relations of this great nation with the nations of the earth, are being discussed and settled. Political science, national characteristics, and history are being constructed and made in this city. Institutions located here must not disregard these great opportunities, but should specialize along these lines. Here ought to be found the strongest men in political science, law and jurisprudence which is the bone and sinew of the Government, international law, diplomacy and economics—and by economics I mean the production, movement, and trade in the products which make individual and national wealth. Here are the greatest opportunities for the student to fit himself for the professions and callings which have to do directly with the administration of law and government, and the carrying on of those national and international activities so essentially a part of our national life.

I trust, therefore, that in the development of this University these subjects may find a large and important place.

One further thought. All who have read with care the suggestions of the first great President of the United States, that an institution of learning should be established here, have been impressed, no doubt, with the one great thought running through all that he said upon the subject, namely, that because of the location of the national Government in Washington and the coming here of strong men from all parts of the country, representing and creating the national life, thus bringing together representatives of every locality, every class and race and interest throughout the nation—students would have the best opportunity to form correct views of the conditions existing and the opinions entertained

by all the people. That in the discussion of these questions, while mingling together in student life the prejudices existing in many parts of the country against other classes and groups of men, would be in a measure softened, and men would go back from this contact to a better and a stronger individual life, and through the individual communities in which they settle would be influenced by their broader knowledge and learning, and a more sympathetic relation with men. We can not overestimate the value of this education which comes not from the institution itself, but from the environment of the institution, and this University, I am sure, has a rare opportunity to extend this wholesome influence to many men.

Mr. President, in working out the plans and destiny of this great University, you have my heartiest sympathy, my cordial good will, my highest hopes, and best wishes for the success of your administration.

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William T. Harris, A. M. LL. D.

William T. Harris, A. M., LL. D., the Honorable Commissioner of Education of the United States, said:

The nation has founded this University for the colored people of the United States. It is after a sort of symbol of the will of the people as a whole that there shall be an open road to education for all the people of the United States, no matter how humble their circumstances and no matter of what race or people they trace their lineage. The spirit of our modern civilization demands that those who have enlightenment shall bring it to those who do not have it so that all may participate; each one shall be given an opportunity to light his torch at the torch of civilization.

The university stands at the head of the educational system. It is at the university that the student comes to the sources of science, literature, and history. He studies things in their genesis; he sees their elementary beginnings and the slow evolution of results in time; the unfolding of the great out of the small; and the final reaching of the good through the imperfect stages that are encountered on the way.

The university expounds for its students the several sciences by which man has conquered nature and by which he has brought mankind into such intercommunication that each nation may profit by the experience of all nations, and each citizen profit by the experience of all citizens. This is the definition of civilization, that it organizes the social whole in such a manner that each person may profit by the experience of all, and the University realizes this ideal of participation.

To the colored students coming here from their distant homes in the Southern States of this Union, this institution of learning offers a course of study in the various branches of mathematics. Mathematics reveals laws that govern the existence and motion of bodies. It is one of the most important tools of thought by which man may conquer nature and make it a servant to his

will. In addition to mathematics this University gives the various sciences which expound the laws of matter and force and organic life, vegetable and animal, and the inventions resulting from these sciences which have facilitated agriculture, mining, manufacturing, and commerce of the world. It gives access to the literature of this nation and of other nations allied to it by identity of language. It goes further; it opens up the literature of the classic languages and of the languages of the Continent of Europe, the language of the Holy Scriptures and of the great poets of the race.

It teaches various methods of study adapted to the several branches, each branch requiring a special mode of investigation.

It is obvious that the Government in founding this institution expressed its will that each person born within the limits of the United States should have the opportunity to climb as high as his industry and native talents would permit him.

And I desire to return again and again to this theme on this occasion. The greatest blessing that can come to the individual or the tribe or the pioneer is to be put in connection with a great civilization, for a civilization makes it possible for the social whole to serve the private individual. A world-commerce makes it possible for each locality to share in the production of the entire globe. Civilization enables it to see from day to day the spectacle of world history moving on its course, a divine panorama replete with the lessons of experience and Providential guidance. By association with a civilized community one gets the opportunity to specialize his endeavor and to learn the mysteries of some trade or vocation by which he may assist at productive industry, and furnish something useful to all mankind. This is one of the two greatest privileges of civilization, that it enables one to contribute to the work of supplying some article of food, clothing and shelter, or some article or ornament or luxury, or some service to promote intercommunication and culture. It is another and greater privilege to be able to share in the counsels of the great seers and prophets of the race and learn their interpretations of the Divine will as expressed in Revelation.

What is the thought that is uppermost in your minds on this occasion? Your mind reverts, no doubt, to the evils of race prejudice and to the obstacles which they furnish to the career of an individual born of another race than the Caucasian. And I need not remind you of the one sure recourse which is open to the children of the other races, whether Asiatic or Malay, the North American Indian or the African. It is the gospel preached by one of the most gifted sons of the African race. You know Mr. Booker T. Washington's solution to this problem. It is of

so universal a character that it applies to the down-trodden of all races, without reference to color. It comes home to each individual and to each family and to each community. Make it your first object to contribute to the support of your civilization by increasing the amount of food, clothing, and shelter for your fellow-men of whatever color; and to increase your skill in some branch of manufacturing and to use it for the market of the world; and to cultivate any special talent which nature has given you, should it be in teaching, or preaching, or surgery, or medicine, or in literature, or in art, for the good of the community in which you live. A life of meekness and self-sacrifice, a life of loyalty to the interests of civil order and productive industry, will sooner or later conquer all race prejudice.

The service of the good of the community and the nation will shine all the brighter in the career of the proscribed race. It will appeal to the instinct deeply planted in our civilization, whose influence moves around the world in the great wave of public opinion, blessing the names of the benefactors of the race.

The students of this University, the men and women who make a contribution to scholarship; who make contributions to a knowledge of the classics, or who make original investigations in chemistry, or astronomy, or in medicine; the graduates of this University who shall attain great skill in the treating of the diseases which flesh is heir to, or who shall attain great skill in some branch of surgery, or who shall make some great addition to useful knowledge, say in chemistry, or electricity, or in sociology or in pedagogy, will not only gain fame for themselves, but cause their race to be the more gratefully remembered. As your compatriot Mr. Booker T. Washington has often told you, you have in your hands the settlement of this race question. You can conquer all opposition by deeds of great achievement, by using the knowledge which this higher education gives you for great services to your community and to the nation and by employing the leadership which higher education gives you to inspire the rank and file who follow your leadership with the true spirit of service and self-forgetfulness which wishes no good to come to itself except through the good of the entire human race.

Evening Addresses.

Rev. Edward Everett Hale, D. D., LL.D.

The exercises in the evening were held in the First Congregational Church, Tenth and G streets, at 8 o'clock. The Rev. Teunis S. Hamlin, D. D., President of the Board of Trustees, in the chair. After prayer by the Rev. Oscar J. W. Scott, D. D., and music which, by the courtesy of the Hon. Secretary of the Navy, was furnished by the Marine Band orchestra, the Rev. Edward Everett Hale, D. D., LL.D., chaplain of the United States Senate, said:

Mr. President, Ladies and Gentlemen:—In the limited time which I have any right to take in the ceremonies of to-day, I wish to speak of a liberal education—what it is and what it is not.

John Adams, the second President, may be said to be in a certain sense the founder of written constitutions of government. I think that the traces of his plans for the American Constitution may be still found in every constitution made by the old Thirteen States, and in most, if not all, of the later constitutions.

He is known to be the author of the Constitution of my own State of Massachusetts. It was John Adams who made the statement that a republican government must provide for the liberal education of all its children. What did he mean by a liberal education?

He did not mean a smattering of Greek, or Latin, or Hebrew. He did not mean training in civil law or ecclesiastical law. No; nor of ecclesiastical history or dogmatics. He did mean an acquaintance for everyone with the Language of his time and of his nation. He meant an acquaintance with the principles of its government; he meant a sufficient understanding of its scientific language for every voter to be able to understand and to discuss the interests of the day and his duties in the State.

In our time, for the young American there are FIVE GREAT DUTIES as he enters upon life and takes the privileges and duty of the ballot. They are these:

First, this century is to build the railway from Hudson's Bay in the north to Patagonia in the south—a four-track railway which shall carry people as easily as they are now carried from New York to Chicago.

Second, Europe has to build such a railway from the Baltic to the Pacific. It has to build such a railway from Cairo to the Cape.

Next, and, returning to our own continent, the young American has upon him the great duty of conciliating the different races of mankind, black, white, red, yellow, and any other color, if there be any other color.

Last, young America shares with all the world the duty of bringing in universal peace. Universal peace reigned in all the civilized world from the time of Paul two hundred years. It is the duty of this century to restore it.

Perhaps men do not remember that the preparation for these duties involves an education wholly beyond the instruction in the Three R's, reading, writing, and arithmetic, which are the specialties of the common schools. Rather is it an absolute necessity following on that instruction, "*a little learning is a dangerous thing.*"

The Education of men and women who have passed boyhood and girlhood is of importance quite equal to the Instruction in the Three R's which is given in the public schools. I am to try in a few minutes to show that this is so.

The writers on school education in the old world have not yet come so far. They do not yet understand it. They consider public education to be the instruction of the "masses," as they choose to call them. And on this side of the ocean it is only within a half century that the extreme importance of what we call the higher education, of what, oddly enough, the French call "secondary education," has been generally felt.

The great Moseley Commission which visited us from England last year, to find out what the public education of America is, was much more interested with what we call common-school education than in that higher education which this University represents, and which, whether our people know it or not, gives the direction to the whole system.

To speak of the foundation of the whole matter, we are in this world to be fellow workers with God. He creates and He bids us create. He made the world and He sent us into the world to subdue it, and the broader the field for which man or woman is

prepared, the more divine will be the service which they can render.

Now, when you speak to one of the feudal educators who come to us from countries still ruled by the Middle Ages, and when you talk to them of Education, they are apt to talk to you of instruction, which is a very different thing. They are thinking of the three R's—perhaps they go so far, as I said, that they are willing to teach a boy that there are four quarts in a gallon and eight pecks in a bushel. But they are very apt to stop there. Now, our business is not simply to teach facts to the child. It is to educate a man or a woman; it is to change a boy or a girl into a man or a woman. It is to make the man or the woman a fellow worker with the God of Heaven, that His kingdom may come and that His will may be done. In this purpose, in the elevation of Instruction into Education, nothing is too large, nothing is too broad, nothing goes too deep, nothing soars too high. The State is bound to provide for each child born into the State the methods and opportunities for such education.

We are gaining in this business. In John Adams's time we had 4 colleges in the United States for 3,000,000 people. There are now more than 500 colleges and universities for 80,000,000 people. I suppose that in the year 1780, there graduated 100 young men with the first degree from the 3,000,000 people. Dr. Harris has favored me with a report of last year from which it appears that 18,000 people graduated in 464 colleges. That is to say, we have now 116 colleges where we then had one and we now have 180 graduated annually where we then had one.

The young men and young women occupied at these 500 colleges, are to go out as leaders of this land. You gentlemen who direct this college, and people like you, scattered all over this nation, who are directing hundreds of other colleges, have to pray and work and watch that the time and money which are bestowed upon them are bestowed with the direct purpose to serve in the larger enterprises of the nation. It is one of the central boasts of Yale College that the men who founded it, founded it, as they said, to bring up leaders for their State. I was charmed to find the other day, that the same phrase was in the deed of bequest of one of the earliest gifts to my own Alma Mater, to Harvard College.

"How man can serve the State." You will give me the rest of the time which I am to occupy in some effort to rid these words of the interpretation which the older writers would have given them, while I try to show how very wide is the field of research which within the hundred years past, if you please, has been thrown open to the modern university. As late as 1858 I visited

the copper mines on the south side of Lake Superior, then in the infancy of their immense activity. Great blocks of pure copper mixed with spikes of pure silver, you might say, lying loose on the ground, if a man knew how to find it!

To my grief, not to say to my disgust, I found that most of the active engineers in those works were Frenchmen, or Germans, or Swiss, who had been educated in foreign polytechnic schools, or in the mines of Europe. I know that when I came home to the seaboard, I used to say to every spirited youngster whom I met, it is the business of the young American to make States. And if one and another asked me how he was to go to work, I would bid him become a mining engineer. Well, at that moment, there were in America men whose voices could be heard and who looked well into the future with the true American spirit of prophecy. Even at that moment such men were endowing schools for mining which have given us long since the first directors of mines in the world. We should not find that our young men are going to learn that business in Europe to-day. We should not find that the directors of industry who give us our gold and silver, and lead, and iron, and tin, and nickel, and zinc, to-day, go to Freiberg to find out how. THERE is a good concrete instance, of the manner in which fifty years has been enough to revolutionize in one single department the work of the university. It would be easy to give a dozen more instances of the same kind, reaching as far, requiring as broad range of studies, but let this for a moment serve as an indicatiton of the way in which such seminaries as Princeton, William and Mary, and Columbia, as Yale and Harvard, have had to widen their field and extend their duty as the century went by.

And let no man venture to say now that the great advances have been made by accident that, as Paley would have said, people pick up gold repeating watches in a heap of pebbles in Sahara. The great advances of the century have been won by the well-trained men of the century. Mr. Edison would tell us that for his inventions he would have been nowhere but for the studies of the scientific men on the theory of electricity. They would tell you at Schenectady that their giant advances from which they send their engineers over the world to-day where the world wants power and light, are advances started by the men of the schools who worked out the theory of them in their closets.

The college degree tells the truth at last. It is a bachelor of *arts* whom the college gives to the world, or a master of *arts*. The parchment says so. In my day it said he was a "Master of Arts" because he was a master of two languages, or possibly, in a slight way, of the mathematics.

I will not be tempted into the well-tilled field where men discuss, generally from their own recollection, the value of Greek or logic, or mathematics, as gymnastics, as they are called. At another time with another purpose I would go into that dainty tournament with as much spirit as another. But now I speak simply as to what this nation wants and what God wants it to have. It wants leaders, and that means it wants men. It wants the leadership of men who believe in the year 1904 more than they believe in the year 1178 the leadership of men who care more for the copper of Lake Superior, for the iron of Alabama, for the sugar cane of a Cuban plantation, than they care for the second Council or a battle of Tiberias. This age does not want, however, that their leaders shall be rule-of-thumb men. It does not want that they shall stumble upon their discoveries. No! For it does not choose to be ruined by their failures. James Ferguson, poor fellow, working his way up from the hoe, hit on the law of the lever; that the power of him who uses it increases with the length of the crow-bar and its distance from the fulcrum. He thought that he had discovered this. Poor Ferguson thought he was the apostle of a new truth, just like those apostles to-day who teach as novelties what they have not hit upon in the Sermon on the Mount, though it was there. We mean to give those Fergusons a better chance. We mean that they also shall be able to use the treasures of the five thousand and ten thousand centuries of the world's history—five million or ten million, if you choose to call it so. A great director of industry said to me that a boy could learn well how to place a rivet on a boiler plate in the first twelve hours after he had been set to this work. "What is the use," said he, "of keeping him two years on a boiler simply because you want cheap labor there?" They sent a lad without a beard from our technological school into a great manufactory of textile fabrics in New England. He had not been there a month before his knowledge of alkalis and acids and reagents and the rest, had saved them more than would be his salary in a hundred years. The habit which the modern scientific institute gives of asking why and answering the question—the habit which enlarges the man and compels him to look forward rather than backward—it is this habit which makes what John Adams called a Liberal Education.

They tell a charming story in the university which has taught us so much, which General Armstrong and his distinguished successor, Doctor Frissell, have founded at Hampton. It is a lesson for us all. They had a youngster there who had inherited, I suppose, the careless habits of long generations, among which perhaps every ancestor had that happy-go-lucky trick of carelessness

ness as to detail—that trick of neglecting little things. Such men can not brush their hair. They put the fifth button in the sixth buttonhole. They have never learned the hymn which says—

“To thee there's nothing large appears;
Great God! there's nothing small.”

if they had learned it they did not believe it. Well, this youngster annoyed every teacher he had. He annoyed the drillmaster because at “present arms” he could not hold his musket just two inches from his nose. He annoyed the English composition people because to him it was all one whether you spelt “cat” with a “k” or a “c.” He annoyed the Chaplain because when everyone else was in decorous silence he came in late at prayers. But his turn came round in the machine shop. He had a rod of iron given him and he was directed to file it and polish it till it should just fit a certain round hole in a certain steel plate, prepared for it. For the first time he found out that a thousandth part of an inch may be as important as an inch or a cubit. This is to find out, if you please, that the differential of a hyperbole will give the law for a whole orbit of a century. It is to find out, if you please, that the baby born to an Alaskan Indian is as sure of God's infinite love as the archangel Raphael. In that discovery he found out what *I am* means, what truth is; he found out what the prophet learned when God said to him, “What dost thou see?” and he answered reverently and humbly “I see a plumb line.”

And so we might bring up illustration on illustration as to what is to enlarge the life of the youngster, boy or girl, whom we have in hand. Latin, Greek, Arabic, Hebrew, or calyx, stamen, pistil, petal or acid, alkali, agent, reagent, or corn, wheat, barley, oats—range far afield. This is the duty of the university, observe, University, Univers-ity. It is not a ward meeting for which you prepare men. God knows it is not a synod nor a conclave, nor a council. It is to the universe which you look up—this is a University. Range far afield and gather your lessons everywhere. And never discourage by any of your traditions the natural appetite of every child of God. The child of God is reaching into the Infinite. He is living not for to-day, not for to-morrow, but for eternity. And because this is life, he is always asking questions. Who? Why? When? Where?

What then—and this shall be our last question—“what doth the Lord, our God, require of us?” The answer is given in the same breath, “To do justly, to love mercy, and to walk humbly with our God.” Yes; that is simple and easy to repeat, but where

and how are we to walk with God as humbly as with him in the year 1904, in the favored land called the United States of America, between ocean and ocean, spanning between north and south, and squaring the parallels of latitude. I see and hear a good deal of such praise as if our wisdom or our forethought had given to us these advantages, had given to our women diamonds of Africa, had given to our merchants gold from Ormuz and from Inde and the Klondike—had made fellah, and coolie, and shiek to work out our command, had obtained gold and silver to fall into our treasuries. One is a little jealous when at the Fourth of July or on Thanksgiving Day he meets with a gale of such self-satisfied breezes. One is tempted to say who lifts the water till it congeals into rain? who piles up the treasures of the oceans on the tops of the mountains, who bids the mountain cascade, or river, or waterfall turn your spindles as it drives your turbines, or swings your trip-hammers? who laid your nuggets of gold where you found them, your cliffs of iron where you might hew them; who smoothed your prairies for you and carted in upon them their phosphates; who distilled your oxygen for you and enriches your soil with nitrogen? The university which makes a reverent answer to these questions is lifting from drudgery into life every boy whom it teaches, every pupil whom that boy is to receive in his log school house.

And this is the lesson by which these boys and girls are to be enlarged and come to the status of men and women. It is very likely that they do not learn that lesson when you teach them that nine times nine is eighty-one. It is very possible that they do not learn this lesson when you teach them how to spell. They will not learn it, indeed, if you limit yourself to the duties of instructors and that poor business of piling up a hundred facts where but for you there would have been but fifty. You do not make a man or woman by instructing them; not until you educate them, until you bring them out of the miry region of the things that perish and let them know something of the realities which are eternal. You have to lift them from the mud, smoke, and dust of yesterday and the earth and to carry them upward and forward into the pure ether of the unstained life. I do not say to-morrow only, but of the eternities.

As I said, John Adams, when he spoke of a Liberal Education, was not talking of languages or of the metaphysics of the Dark Ages. He meant an education broad enough to make whatever American citizen a companion of whatever man. There is an amusing paper by Franklin in which he tells what kings he has stood before, because he was diligent in his business. Franklin could not have talked with those kings, he could not have taught

them what he taught them but for the liberal education by which he had promoted himself from skimming tallow in a chandler's shop, to the function of teaching king's their business.

John Adams did mean that every citizen should every day look upward and forward. What can I do to-day, good God, which I could not do yesterday? How can I come nearer to Thee than I ever came before? Show me how, as I never have done, I can lead Thy children, Thy sons and Thy daughters on a pathway nobler and higher? Here am I; send me.

The gentlemen around me are much better fitted than I am to extend such suggestions, practically, so that we could trace them in detail. I have no right to attempt such service. They are carrying out such duty in the daily work of their several chairs; and our new president, day and night will be finding for us new lines of endeavor in which Howard University shall engage them. The word of practical advice which is to be given is very simple. It does not so much address duties to these who teach and to the President of the University who encourages them, as it does for us and for men like us. We, the People of the United States, have a special business in the affair. We, the People of the United States, who are lavish in the expenses of instruction have it for our duty now to build upon that underground foundation. We have it for our duty to educate the men and women whom we have taught to spell, to read, to add, and to subtract. For that business my receipe is a short one. I could send it over the wires at the low ten-word rate and not pass beyond my limit. I think that We, the People of the United States, ought to compel the Congress, which is among our servants, to build one battleship the less and distribute the \$10,000,000 which we thus gain, among the ten States, with this District, which need most such universities as this which has brought us together, Howard University, Hampton College, the Atlanta University, Tuskegee and Snow Hill, and the rest; each one of them will tell you how it can expend its share.

Rev. Teunis S. Hamlin, D. D.

The Reverend Teunis S. Hamlin, D.D., President of the Board of Trustees of the University, on behalf of the Board, delivered the keys and charter to the President of the University and said:

Howard University was incorporated by Act of Congress approved March 2, 1867. It is therefore thirty-seven years old. It is defined in the charter to be "for the education of youth in the liberal arts and sciences." It is thus without limitation as to race or sex. It has always been co-educational, and its pupils have been chiefly Negroes. Though its fundamental law was wisely made very broad, it was intended to minister to the Freed-men; and that intention has been carried out through these thirty-seven years.

Its influence, however, has gone far beyond the Negroes of this country. Men and women from Africa, China, Japan, Korea, and other Oriental lands, and within recent years many from Cuba and Porto Rico have enjoyed its advantages. We believe it has a very important mission to our island possessions; that in no other way can the interests of the Filipinos be more advanced than by the education here of their best young men. Thus their coming leaders would learn American institutions at their very centre, and see free government where it is best adapted to stimulate genuine and intelligent patriotism.

The departments provided for in our charter are six—Normal, Collegiate, Theological, Law, Medicine, Agriculture. Only the last has never been organized. We hope, however, that the day is near when Congress will put this territory called "the District of Columbia," on a par with other national units in the matter of agricultural education, and thus afford this University the means and opportunity to realize the full scope of the institution, as originally designed.

Meanwhile, through the generous aid of the Congress, and of many friends in all parts of the country, the University has afforded opportunity of the best education to some sixteen thousand students. It has had a succession of able Presidents, and of learned and faithful teachers in all its faculties. The ministers, physicians, and lawyers whom it has trained are to-day leaders in a great number of communities, where their influence is uniformly on the side of law, morality, and civic virtue. We have sent out an army of teachers, trained and equipped for their indispensable work, who are not only keeping good schools, but giving influential examples of what good schools can be, and so raising the general level of teaching over wide areas.

And we are giving the higher academic education to young men and women brought to it by natural selection, and capable of distinguishing themselves as scholars in all the arts and sciences. It is matter of gratification and hope that, despite their great historic handicap, the Negroes are producing notable mathematicians, linguists, scientists, poets, novelists, musicians, artists; in short, men and women capable of the highest attainments.

Howard University stands distinctly for the higher education, in which respect it has no peer among the schools of our country for colored youth. It believes in the training of the whole man; therefore in industrial education, for which it hopes to make ampler provision. But this is not as the chief or final thing. Only as a valuable means to the great end of a thoroughly liberal scholarship. To the best colored youth we aspire to give the best education, in order that Howard alumni may be everywhere recognized as scholars, equipped in both theoretical and practical ways to be the safe, wise, courageous, patriotic leaders of their race. We look for the day—the not distant day—when a degree from Howard will afford to the world the same guarantee of accomplishment as a degree from Harvard or Yale.

Dr. Gordon, on the 26th of May last, the Board of Trustees unanimously and very heartily chose you President of this University. We were well assured of your scholarship, high character, and experience as an educator. On the 15th of September you entered upon your work. The intervening time has been brief, but we have noted with increasing satisfaction your industry and fidelity, your broad views of your opportunity and responsibility, and the high favor that you have won from your teachers and pupils. It is therefore with the greatest satisfaction and the brightest hopes that we now formally inaugurate you as President, and commit to your custody the charter and the keys

of the University. We charge you to maintain firm and kind discipline; to labor without stint for the elevation of the standard of study and teaching; to watch over your pupils as though they were your own children. No man could ask a nobler place of labor and influence than is yours; we are entirely sure that you will fill it, ever seeking Divine help and guidance, with wisdom, energy, industry, and success.

President Gordon.

President Gordon then delivered his inaugural address as follows:

Mr. President, Members of the Board of Trustees, Members of the Faculties and Student Body of Howard University, and Ladies and Gentlemen:—In accepting this trust, which the President of the Board of Trustees has so gracefully placed in my hands, I must express my appreciation of the honor done me; not only of the mode in which it is consummated to-day, but also of the various steps by which God has led us to this point. You have placed in my hands the keys of Howard University, which were carried in turn by the Rev. Charles B. Boynton, D. D., the Rev. Byron Sunderland, D. D., that soldierly founder of schools and colleges, Gen. Oliver O. Howard; the Hon. Edward P. Smith; that able executive, Dr. William W. Patton; that graceful scholar and poet, Dr. Jeremiah Eames Rankin, my predecessors, and yourself and other acting Presidents—men all notable for faith and achievement.

As I receive them it occurs to me that in the changes of the centuries keys which have been used so largely for one of their functions—that of locking fetters on slaves, and sealing prison doors, and making depositories of learning safe as against those who would break in, and fastening the gates of nations as against the coming of barbaric hordes, and locking up religion and its privileges as against the uncircumcised and unclean—are now used rather for another of their purposes—that of unlocking fetters, and prison doors, and abodes of learning, and city gates, and churches—in the hope that one day all doors and gates may be unlocked and through wide open doorways the King of Glory may come in.

I take it you mean me to use these keys for the purpose of unlocking—what shall I say?—oh, so many things. For six months I have lived on University Hill, which faces full and fair that other hill where proudly stands the Senate House of the nation.

It has seemed to me significant that the Capitol and Howard University face each the other. The one has the power of the nation. The other, the University, has the power of the keys, which is the power of opening, and you know that many an old rusty lock still waits the application of the keys. Look around and you will see ten millions of people locked out—standing on the outside of things. See not only this patient race itself barred out, but also schoolhouses, high schools, colleges, and universities locked up lest they break in. See even the resources of learning padlocked as against the Negro, lest, attaining the blessings of culture, he, being solitary, lose himself in imagination in the witchery of the Midsummer Night's Dream, or from time to time abandon his cares and go to the land of the Lotos, where it is always afternoon.

Sirs, you do well to give some one the power of the keys to go up and down and unlock, and unlock, and unlock until he shall have unlocked every fountain from which learning flows, and every closet, to the very last where it is hidden. For men utterly err when they think they can throw wide two or three doors in the halls of learning and leave the rest closed as against any human being. Let anyone but sit for a time in the very lowest room of this feast, and, be it sooner or be it later, openly or surreptitiously, as a son of the house or a thief in the night, unless you unlock the higher rooms he will break their locks and rifle them of their treasures.

There have been only two logical positions as to the relation of the Negro and learning. One was that which prevailed so long in so many States and which made it unlawful to teach him even the alphabet. If that was what was wanted it was a good law and could be executed. But if not, and the schoolmaster be allowed to teach him the alphabet, you can not stop a man at any line you may draw until he shall have reached, if he have the ability, the content of human knowledge. If you do not want him to go to the limit, forbid him the alphabet. Give him the alphabet, and those twenty-six magic characters will unite and reunite in more and more complicated combinations until from them shall have proceeded the whole of human knowledge. I do not know that there is any special potency in A, and yet there is, for A means also B, and A, B, C involves, before one can stop, X, Y, Z and these in their turn, etc., which means no stopping place until he shall have gone as far as these learned gentlemen who have honored us to-day with their presence and their words, and as far as Edward Everett Hale has gone. When they taught him his alphabet they lost the power of saying to him "thus far shalt thou go and no further."

So, when one State says the education of one class of its citizens shall end when they finish the sixth grade, or when another says it shall terminate with graduation from the high school and they shall not have collegiate educations, or when there is an agreement to give them only sufficient education to make them good farmers and mechanics and to discountenance that which opens the professions—those who do this do not know their own A, B, C's; they have only played with them. They do not know how, in those tiny black dots called letters lurks a microbe, virulent or beneficent according to your way of thinking, which causes in those whom it infects unquenchable thirst for knowledge, and a germ which when it is grown becomes the greatest of all trees, the tree which is in the midst of the garden, the tree of knowledge, the tree whose fruit makes men become as gods, a tree locked up in the gardens of the Hesperides and there guarded by moat and wall and redoubtable beings, the fame of which has gone far and wide and which is better than the rumor of it.

Very well. Thirty-seven years ago, there were some who said the work we did is but half done. We have unlocked the shackles; now we will unlock the halls of learning and the freed man shall be made free of the republic of learning. We will found institutions of higher learning which he may enter. I fear me that many who have not kept in touch with the events of the past few years, are now saying, condescendingly, those were good men, well-meaning men, but impracticable, and their hope has failed and that race must remain hewers of wood and drawers of water, their utmost possible to become farmers and mechanics. Nay, they were great men, far-seeing men.

They founded colleges and universities, many of them. I have not time to name them all, and may be pardoned if, to-night, I speak of only one, that in whose honor this distinguished assemblage is gathered, Howard University. Thirty-seven years and twenty-eight days ago it was incorporated. Thirty-seven years and twenty-eight days after Harvard was founded, and the same time after Yale was founded, how many graduates had they, respectively, sent out? How many physicians, how many lawyers, how many ministers? Howard has already graduated over two thousand men and women, of whom two hundred are ministers, two hundred are lawyers, and seven hundred are physicians, and its students come from a race which forty years ago was just having its emancipation day. Was an equal record ever made, save by two or possibly three of the great educational foundations of the last fifty years? When you reflect on the constituency, its

poverty, its heredity, its environment, all its handicap, I challenge the world to find equal achievement.

These facts mean at least this: That this race is capable of receiving the higher education, and that the founders of Howard University were right in saying we will give them higher education; which involves, to approach a much controverted point, sufficient breadth of view to include as part of it, manual training as a means, not as an end—manual training as Cornell University has it, and as Columbia University has it, with splendid, costly equipment and pedagogic instruction; not to make mechanics, which is the function of a trade school, which a manual training school is not, nor to make farmers, which is the work of an agricultural college, but as the university has it to make master mechanics, teachers of farmer's institutes, the men of trained hands and brains who shall become the leaders of labor. In that proportion I stand for it at Howard University, and because manual training has an educational value it must be given a great place in our work, always remembering that it is for that reason and not because our constituency is adapted to that alone, for it is not.

The constituency to which Howard addresses itself is not an entire race. It is the exceptional members, the fraction of the race, those who are capable of receiving the higher education, those who are to be its group leaders. I care not what the century, nor what the country, nor what the race cited as an illustration. Everywhere, always, and amongst all men, peoples have risen not because the submerged masses, the millions, were lifted bodily by regenerating forces exerted either from without or from within, for no nation has ever been rich enough, or powerful enough, to educate and raise its working class as a whole, but because there came in it one or more, or all, of these classes, preachers, poets, statesmen, generals, admirals, lawyers, physicians, teachers, editors, scientists, captains of industry, merchant princes, master mechanics, labor leaders, composing together a fractional part of the whole mass, which then raised the submerged remainder.

It is to produce these leaders who will themselves dig their race out of the Slough of Despond that Howard exists. That there will be an increasing necessity for a university for these, no one who has studied the situation doubts. Unless China is wrong in supporting the Imperial University at Pekin, and unless the Mohammedan world is wrong in supporting its university at Cairo, and unless England is wrong in supporting its universities at Oxford and Cambridge, and unless Germany is wrong in supporting Berlin and its other universities, and unless the whole education-

al system of the world is wrong, the Government of the United States is right in offering to these exceptional members of a race as the capstone of their educational institutions a university located at the national capital. This is indisputable, that a man should be given the opportunity of going as far as he is able to go. Howard has been right and is right, and will continue to be pedagogically right in existing as a university and holding university standards.

And wherein does the university standard consist? Not primarily in the curriculum. What is fundamental in a university amongst the three essentials of faculties, curriculum and equipment is the man rather than the theory, the curriculum rather than the material plant. When President Gilman was given the task of organizing Johns Hopkins, and when later President Harper undertook the organization of the Chicago University, they sought the world over for the ablest professors, and finding such made those universities everlasting famous. Why, sirs, you know very well that more than once it has happened in Germany, where the university is at its best, that the deaths of two or three professors, aye, even of one, has reduced an institution to second or third place amongst universities, although curriculum and plant remained as before, because it seemed to the whole school that the school master being dead the school was dead.

So the primary need, not overlooking curriculum and plant that will measure up to university standards, is men to teach the courses and use the plant. Howard, which has been and is notable for its teaching force, will continue to demand, as professorships increase and new professors are placed in them, that they measure up to the standards of university professors, which involves, in addition to unusual intellectual ability and a talent for imparting knowledge, power, force, manhood and commanding personality. If greatness of character is called for in all universities, it is absolutely demanded at Howard, where the conditions require men of majestic characters able to produce giants, tall men, men like cathedrals, for only a master man can beget an intellectual progeny of master men.

Such men must be sought carefully, toilfully, far and wide, and when found compelled to come, and, I fancy, of all the duties devolving upon the President of Howard University the most vital is to find and introduce such men to the Board of Trustees. Let this be done and one and another large-hearted, open-handed man and woman will say, men of that calibre must have workshops, and laboratories, and books, and apparatus, and salaries, and so the vacant building sites on the campus, which should be a standing temptation to givers, will be built upon and the en-

dowment provided for. Then the professors will create courses of study and the curriculum will be provided for. Yes, certainly; the men will draw the rest, plant and curriculum. All this because whoever caters intellectually to the exceptional fraction must be himself an exceptional man, and the institution which caters to it must be an exceptional institution, which is much the same as saying a university where any man can find instruction in any subject that lies between manual training on the extreme right and the professions on the extreme left.

Wherefore location at the capital of the United States, history—and what history there has been in giving the black man the highest education—has been largely of our making, manifest destiny—which is even now drawing to Howard young men from Cuba, Porto Rico, Barbados, Trinidad, Japan, and I know not how many other tropical islands, and from South America, and from Europe, Asia, and Africa—the directing hand of God, and many another indication suggest to me that all things conspire to make Howard University the university of the colored races of all the continents.

Mr. President of the Board of Trustees, and ladies and gentlemen, these considerations sober me as I realize the difficulties involved in finding and bringing hither great men, exceptional educators, lovers of their fellow men, of the stuff of which martyrs are made, that they involve many new buildings and adequate endowments, at least one million immediately, so that its permanence may be secured, whatever temporary changes of sentiment or epochs of indifference, or even of opposition, may come. Yet all this is a challenge, and when the glove is thrown down there is always someone to take it up. So I feel that amongst the many who are living for their fellow-men, their country, and their God there are Christian patriots who will recognize the splendor of this challenge and who will answer back, "This is what I have been looking for; this is my opportunity to do something which will make for my country and my fellowmen; this is a missionary work telling through the ages upon whole continents;" and I am sure that we shall find notable educators who will dedicate themselves, and large-hearted, open-handed men and women who will dedicate their estates to the work of making Howard the university of all the colored races of all the islands and all the continents.

So, sir, I accept this great trust at your hands, boasting not myself of what can be done, but pledging myself, with a mind concentrated upon this task to the exclusion of all else, to go whithersoever the duties of this office call, turning neither to the right hand nor to the left, refusing to be diverted to any side is-

sues, and influenced always by the counsels of the Honorable Secretary of the Interior, the representative of the Government, and of this distinguished Board of Trustees, and of my learned colleagues of these faculties.

This all in earnest determination to administer in all fidelity the charter granted by the Congress of the United States, a charter admirable in its provisions and which time has proved to be another of the great charters of human liberties because it insures intellectual freedom and citizenship in the republic of learning to whoever—whatever the creed, the race, or the sex—would come out of the bondage of ignorance into the liberty of knowledge; a charter to be forever venerated because it confers solemn charter rights inestimable, potent.

Hence I accept these keys, that I may execute this charter. And I do so believing utterly that this problem, as it is called, of the Negro demands a solution which shall be satisfactory to the Negro himself, and which We, the People of the United States, shall heartily accept, and that it will not be solved by any one man or group of men, nor by any educational theory formulated to meet his case alone, but by the united efforts of all of us, bringing to bear upon it in a sane, business-like way those regenerating forces which have proved potent in solving every problem that has so far been solved,

Education as the term is understood by the consensus of opinion of all educators, and that love to God and love to man inculcated by Jesus Christ, our Lord.

The following letter was received from the President of the United States:

WHITE HOUSE,
Washington, March 29, 1904.

MY DEAR DOCTOR HAMLIN:—Permit me through you to extend to President Gordon and to Howard University my congratulations on this occasion. I wish I could be with you in person, for I appreciate to the full all the work that Howard University has done for the education and uplifting of our colored fellow-Americans, whose struggle for spiritual and intellectual development is of necessity so difficult and often so painful.

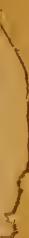
Again congratulating you, I am,

Very sincerely yours,

THEODORE ROOSEVELT.

REV. TEUNIS S. HAMLIN,

*President of Board of Trustees, Howard University,
1316 Connecticut Avenue.*



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